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# PROCEEDINGS

## International Seminar LANGUAGE MAINTENANCE AND SHIFT (LAMAS) 6

“Empowering Families, Schools, and Media  
for Maintaining Indigenous Languages”

August 9—10, 2016



Compiled by  
Agus Subiyanto, Suharno, M. Suryadi,  
Wuri Sayekti, and Tohom Marthin Donius Pasaribu

Master Program in Linguistics, Diponegoro University  
in Collaboration with  
Balai Bahasa Jawa Tengah





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**Agus Subiyanto**  
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## NOTE

This international seminar on Language Maintenance and Shift 6 (LAMAS 6 for short) is a continuation of the previous LAMAS seminars conducted annually by the Master Program in Linguistics, Diponegoro University in cooperation with *Balai Bahasa Jawa Tengah*.

We would like to extend our deepest gratitude to the seminar committee for putting together the seminar that gave rise to this compilation of papers. Thanks also go to the Head and the Secretary of the Master Program in Linguistics, Diponegoro University, without whom the seminar would not have been possible.

The table of contents lists 107 papers and abstracts presented at the seminar. Some of the papers have been selected to be published in *Parole: Journal of Linguistics and Education*, and for these papers only the abstracts are published in the proceeding.

Of the papers, 4 papers were presented by invited keynote speakers. They are Peter Suwarno, Ph.D. (Arizona University, USA), Mukhlis Abu Bakar, M.A., Ph.D., (National Institute of Education, Singapore), Dr. Agus Subiyanto, M.A. (Diponegoro University, Indonesia), Hywel Coleman, M.A., OBE (University of Leeds, UK).

The topic areas of the papers cover Sociolinguistics (16 papers), Discourse Analysis (14 papers), Language Acquisition (1 paper), Language & Culture (5 papers), Linguistics in Education (10 papers), Language in Politics (1 paper), Pragmatics (21 papers), Psycholinguistics (3 papers), Semantics (12 papers), Phonology (2 papers), Morphology (1 paper), and Syntax (11 papers).



**SCHEDULE OF THE INTERNATIONAL SEMINAR ON LANGUAGE MAINTENANCE AND SHIFT (LAMAS) 6**

August 9—10, 2016 in Pascasarjana, Diponegoro University (Imam Bardjo, S.H. No.3-5 Street, Semarang, Indonesia)

<b>TUESDAY, AUGUST 9, 2016 (FIRST DAY)</b>				
<b>TIME</b>	<b>NAME</b>	<b>TITLE</b>	<b>ROOM</b>	<b>CHAIR PERSON</b>
07.00 – 08.00	<b>REGISTRATION</b>		LOBI HALL, TTB A, 6th FLOOR	COMMITTEE
08.00 – 08.05	<b>INDONESIA RAYA ANTHEM</b>		CONVENTION HALL, TTB A, 6th FLOOR	NAILA (COMMITTEE)
	<b>SPEECH FROM THE COMMITTEE</b>			KETUA COMMITTEE
08.05 – 08.15	<b>OPENING</b>			DEKAN FIB UNDIP
08.15 – 11.15	<b>PLENARY SESSION 1</b>			CLASS ROOM, TTB B, 3rd FLOOR
	Hywel Coleman, M.A., OBE	<i>FLUCTUATIONS IN LANGUAGE-IN-EDUCATION POLICY AND PRACTICE IN INDONESIA, 1901-2015</i>		
	Mukhlis Abu Bakar, Ph.D.	<i>BILINGUALISM AND THE MAINTENANCE OF THE MOTHER TONGUE IN MULTILINGUAL SINGAPORE</i>		
<b>PARALLEL SESSION 1</b>			CLASS ROOM, TTB B, 3rd FLOOR	COMMITTEE
11.15 – 12.45	Nurhayati	<i>DISCOURSE AGAINST LGBT</i>	CLASS B301	COMMITTEE
	Yasir Mubarak	ANALISIS WACANA KRITIS REPRESENTASI PEREMPUAN KORBAN PEMERKOSAAN DI SITUS BERITA ONLINE		
	Ajeng Dianing Kartika	CITRA PENGUNGSI DAN PENCARI SUAKA DI JERMAN; KAJIAN WACANA KRITIS PADA KOMENTAR PEMBACA SURAT KABAR ONLINE ZEIT		
	Norfaizah Abdul Jobar & Anida Sarudin	REPRESENTASI 'PROSES' DALAM WACANA UNIT PENDAHULUAN PENULISAN KARANGAN		
11.15 – 12.45	Sa'adiyah Ma'alip & Rahilah Omar	PEMILIHAN BAHASA MASYARAKAT CHETTI DI MELAKA NAME/NAMA	CLASS B302	COMMITTEE
	Pardi Suratno	BAHASA SEBAGAI REPRESENTASI KEKUASAN KOLONIAL TERHADAP MASYARAKAT PRIBUMI (STUDI PADA NOVEL JAWA PRAKEMERDEKAAN TERBITAN BALAI PUSTAKA)		
	Riza Sukma	SITUASI PSIKOLOGIS DALAM PEMILIHAN BAHASA OLEH PENUTUR BAHASA BETAWI DI JAKARTA: KAJIAN SOSIOLINGUISTIK		
	Yulia Mutmainnah	<i>'WARTEG' FOOD SELLERS' LANGUAGE ATTITUDES TOWARD TEGAL DIALECT OF JAVANESE LANGUAGE IN SEMARANG</i>		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
11.15 – 12.45	Sri Rejeki Urip & Ayudhia Ratna Wijaya	EVALUASI BUKU PANDUAN DEBAT “DEBATING” DAN “PANDUAN DEBAT KOMPETITIF” DALAM RANGKA PENGEMBANGAN BUKU PANDUAN DEBAT DALAM BAHASA PRANCIS	CLASS B303	COMMITTEE
	Tubagus Chaeru Nugraha	PERISTILAHAN POLITIK ARAB DALAM BAHASA SUNDA: KAJIAN SEMIOTIK BAHASA BIDANG POLITIK		
	Wening Sahayu	SEKARANG ANDY GOES TO SCHOOL BESOK ANDY GEHT IN DIE SCHULE: FENOMENA PERKEMBANGAN BAHASA DAN BUDAYA NAMA DIRI DI INDONESIA		
	Trisnowati Tanto	THE POWER OF LANGUAGE OF AN INTERNET WEBSITE IN INFLUENCING PEOPLE’S PERCEPTION: A		
11.15 – 12.45	Suwandi & Sri Wahyuni & Th. Cicik Sophia B	<i>THE NON-ENGLISH LECTURERS’ READING COMPETENCE IN READING ENGLISH TEXT AT HIGHER EDUCATION IN CENTRAL JAVA</i>	CLASS B304	COMMITTEE
	Uswatunnisa	<i>THE INFLUENCE OF BAHASA MANDAR TOWARDS STUDENTS’ ENGLISH PRONUNCIATION (CASE STUDY ON STUDENTS OF JUNIOR HIGH SCHOOL 1 TINAMBUNG, POLEWALI MANDAR)</i>		
	Yohana Ika Harnita Sari	<i>LETTER NAME (ALPHABET) AND LETTER SOUND (A FIELD STUDY AT KINDERSTATION PRESCHOOL (TK CAHAYA BANGSA UTAMA) YOGYAKARTA)</i>		
	Nia Kurniawati	<i>THE PRE-SCHOOL TEACHERS’ UNDERSTANDING ON EARLY LITERACY: IMPLEMENTATION AND OBSTACLES IN TEACHING-LEARNING ACTIVITIES</i>		
11.15 – 12.45	Hubbi Saufan Hilmi & Fabio Testy Ariance Loren	BENTUK DAN PENGGUNAAN PRONOMINA PERSONA PADA BAHASA SASAK DIALEK NGENO-NGENE DI DUSUN MONTONG MEONG DESA LABUHAN HAJI KABUPATEN LOMBOK TIMUR	CLASS B308	COMMITTEE
	Husni Syukri Khotami & Ageng Sutrisno	<i>BANJARHARJO IS TRULY SUNDANESE</i>		
	Prihantoro	<i>THE DYNAMICS OF LOANWORD PROSODY: A CASE STUDY OF ‘JAMAAH’ IN INDONESIAN</i>		
	Agni Kusti Kinasih	<i>LINGUISTIC FEATURES OF SINGAPORE COLLOQUIAL ENGLISH FOUND IN A LOCAL ENGLISH-LANGUAGE MOVIE ENTITLED SINGAPORE DREAMING</i>		
12.45 – 13.45	<b>LUNCH BREAK (ISHOMA)</b>		TTB B, 3rd FLOOR	COMMITTEE
<b>PARALLEL SESSION 2</b>			CLASS ROOM, TTB B, 3rd FLOOR	COMMITTEE
13.45 – 15.15	Sulis Triyono	<i>MEANINGS OF OBJEKTIVE UND SUBJEKTIVE MODALVERBEN CONSTRUCTIONS IN GERMAN SENTENCES AND THEIR EQUIVALENCES IN INDONESIAN</i>	CLASS B301	COMMITTEE
	Trisnowati Tanto	THE POWER OF LANGUAGE OF AN INTERNET WEBSITE IN INFLUENCING PEOPLE’S PERCEPTION: A		
	Anisa Larassati & Nina Setyaningsih	THE KEYBOARD WARRIORS: EXPRESSING HATRED AND JUDGEMENT ON “ANOTHER” WOMAN THROUGH HATERS’ INSTAGRAM ACCOUNT		
	Anisa Zuhria Sugeha & Ika Nurfarida	PERBANDINGAN KOLOKASI KATA IBU DAN BUNDA DALAM KORPUS BAHASA INDONESIA		



TIME	NAME	TITLE	ROOM	CHAIR PERSON
13.45 – 15.15	Agnesia Arum S. & Intan Mustika & Sarah Sumponogati & Uswatunnisa	<i>COMMISSIVE ILLOCUTIONARY ACT ACROSS LANGUAGES: JAVANESE AND MANDARESE</i>	CLASS B302	COMMITTEE
	Almira Fidela Artha & Fina Syahadatina & Okta Enggiana Pradevi	“SENYUM CEMERLANG, SENYUM PEPSODENT” ANALISIS DIAKRONIK BENTUK BAHASA IKLAN PEPSODENT DALAM 4 DEKADE: KAJIAN SOSIOPRAGMATIK		
	Azzahra Egeng & Ferina Kumala Dewi & Riza Sukma	MAKNA KATEGORI PARTIKEL DALAM IMPLIKATUR KONVENSIONAL DI TIGA BAHASA DAERAH: SEBUAH KAJIAN TEORI RELEVANSI		
	Bayu Aryanto	STRATEGI PENOLAKAN AJAKAN BAHASA JEPANG (STUDI KASUS MAHASISWA SASTRA JEPANG UNIVERSITAS DIAN NUSWANTORO DAN PENUTUR ASLI JEPANG)		
13.45 – 15.15	Agus Ridwan	GRAMATIKALISASI SATUAN BAHASA BIS ‘SAMPAI’ DALAM BAHASA JERMAN	CLASS B303	COMMITTEE
	Farikah	<i>ANALYSIS OF NOMINAL GROUP CONSTRUCTION OF THE STUDENTS’ WRITTEN TEXTS</i>		
	Indah Melisa & Ratna Juwitasari Emha	PERUBAHAN FONOLOGIS PADA DIALEK BAHASA INDRAMAYU SEBAGAI PRINSIP LEAST EFFORT DALAM BERTUTUR		
	Heny Sulistyowati & M. Syaifuddin S.	<i>SYNTAX STRUCTURE OF ADJECTIVE PHRASE COMPARISON IN JAVANESE LANGUAGE</i>		
13.45 – 15.15	Mahdi Ahmad	PEMBENTUKAN VERBA MELALUI AFIKSASI DALAM BAHASA TERNATE	CLASS B304	COMMITTEE
	Rohendi Ali Muhamad	<i>THE GENERAL STATEMENTS OF ANTECEDENT IN ENGLISH SENTENCE STRUCTURE</i>		
	M. Suryadi	BENTUK KESANTUNAN DENGAN MEMANFAATKAN KEKUATAN LEKSIKON EMOTIF-KULTURAL YANG DIMILIKI MASYARAKAT JAWA PESISIR: PEKALONGAN, SEMARANG, DEMAK		
13.45 – 15.15	Jeanyfer Tanusy	THE ANALYSIS OF LEXIS IN SUNDANESE PUPUH ‘KINANTI’	CLASS B308	COMMITTEE
	Ariya Jati	POETIC LANGUAGE IN NAZARETH’S “LOVE HURTS”		
	Fauzia	ANALYZING LANGUAGE STYLE OF VOCATIONAL HIGH SCHOOL ACCREDITATION ‘SUGGESTION AND RECOMMENDATION’ TEXT		
	Dewi Puspitasari	“MOMMY, LET’S SING THE SONG WITH ME, PLEASE...” A NARRATIVE STUDY OF A YOUNG LEARNER IN THE JAVANESE LANGUAGE INQUIRY		
<b>PARALLEL SESSION 3</b>			CLASS ROOM, TTB B, 3rd FLOOR	COMMITTEE
15.15 – 16.45	Leonita Maharani	TRANSITIVITAS DALAM CERITA RAKYAT PAPUA (SEBUAH KAJIAN LINGUISTIK SISTEMIK FUNGSIONAL PADA TEKS CERITA RAKYAT SUKU MEE PAPUA)	CLASS B301	COMMITTEE
	Novian Denny Nugraha & Asih Prihandini	ANALISIS ALIH WAHANA MEDIUM PADA GAMES CLASH ROYALE SEBAGAI UPAYA PELESTARIAN BERBAHASA PADA KELUARGA PERKOTAAN UNTUK KEBUTUHAN BERCEKITA (STORY TELLING)		
	Anggy Denok Sukmawati	PROBLEMATIKA PENERAPAN MULOK BAHASA JAWA DI KABUPATEN PEMALANG		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
15.15 – 16.45	Anida Binti Sarudin	PENGUASAAN BIDANG BAHASA DI KALANGAN KANAK-KANAK PRASEKOLAH	CLASS B302	COMMITTEE
	Ika Inayati	KEBERPIHAKAN MEDIA PADA KASUS RAZIA WARTEG DI SERANG (STUDI KASUS PADA ARTIKEL LIPUTAN6.COM: MENTERI AGAMA TEGUR CARA SATPOL PP RAZIA WARTEG DI SERANG)		
	Halimah	PERKEMBANGAN BAHASA ANAK PERIODE PRELINGUAL (STUDY KASUS PADA BAYI USIA 8 BULAN)		
	Hazairin Eko Prasetyo	DEVELOPING AN INDONESIAN HIGH SCHOOL CURRICULUM OF ELT THROUGH LITERATURE		
15.15 – 16.45	Chendy AP. Sulistyو & Dede & Wiwid Nofa Suciaty	STRATEGI KESANTUNAN LINTAS BAHASA DI INDONESIA (SUNDA, BREBES, MELAYU) SEBUAH KAJIAN PRAGMATIK	CLASS B303	COMMITTEE
	Della Nathania & Muhammad Amin Ritonga & Romiyati	VARIASI TINDAK TUTUR EKSPRESIF LINTAS BAHASA (JAWA DAN MADAILING)		
	Freda Dyah Ayu Kusumaning Yandi & Yuni Triastuti	ANALISIS DEIKSIS DALAM BAHASA JAWA DIALEK SEMARANG DAN DIALEK PEKALONGAN KAJIAN PRAGMATIK		
	Hendita Damayanti & Imam Santoso	GAYA TINDAK TUTUR TIDAK LANGSUNG DALAM BAHASA JAWA		
15.15 – 16.45	Bernadette Santosa	THE LANGUAGE OF YOUNG PEOPLE IN SOME INDONESIAN ADVERTISEMENTS	CLASS B304	COMMITTEE
	Chusni Hadiati	THE FUNCTIONS OF PHATIC EXPRESSIONS IN TRADITIONAL SELLING AND BUYING		
	Eli Asikin-Garmager	DIALECT VARIATION AS A WINDOW INTO LANGUAGE CHANGE – A SYNTACTIC EXAMPLE FROM SASAK (LOMBOK)		
15.15 – 16.45	Dhion Meitreya Vidhiasi	THE ANALYSIS OF SUMBER WARAS CASE IN SINDONEWS’ EDITORIAL :“Sumber Waras bukan Pertarungan Opini” DATED APRIL 15TH, 2016	CLASS B308	COMMITTEE
	Mohammad Andi Hakim	Mendobrak Konstruksi Islam Modern dalam Buku PAI dan Budi Pekerti SMA; Sebuah Praksis Kekerasan Verbal		
16.45 – 17.00	<b>BREAK</b>		TTB B, 3rd FLOOR	

<b>WEDNESDAY, AUGUST 10, 2016 (SECOND DAY)</b>				
<b>TIME</b>	<b>NAME</b>	<b>TITLE</b>	<b>ROOM</b>	<b>CHAIR PERSON</b>
07.00 – 07.30	<b>REGISTRATION</b>		LOBI HALL, TTB A, 6th FLOOR	COMMITTEE
<b>PLENARY 2</b>				
07.30 – 10.30	Prof. Dr. Dadang Sunendar, M.Hum	Kebijakan Bahasa di Indonesia	CONVENTION HALL, TTB A, 6th FLOOR	Dr. Suharno, M.Ed./Drs. Pardi Suratno, M.Hum
	Peter Suwarno, Ph.D	Teaching Indonesian as a Diglossic Language: The Importance of Colloquial Indonesian for Pragmatic Competence and Local Languages Preservation		
	Dr. Agus Subiyanto, MA	Determining Language Typology based on Directed-Motion Lexicalization Patterns as a Language Documentation: a Case Study on Javanese		
10.30 – 11.00	<b>BREAK</b>		TTB B, 3rd FLOOR	COMMITTEE
<b>PARALLEL 4</b>				
11.00 – 12.30	Mualimin	DIRECTIVES IN JAVANESE OF TEGAL: A CASE STUDY OF DRAMA ON PERTIWI RADIO	CLASS B301	COMMITTEE
	Liya Umaroh	STRATEGI TINDAK TUTUR DALAM TRANSKSI JUAL BELI DI PASAR TRADISIONAL JOHAR SEMARANG		
	Lukman Isgianto	A SPEECH ACTS ANALYSIS OF DIRECT AND INDIRECT ON 'BIG CITY SMALL WORLD' CONVERSATION SCRIPT OF BRITISH COUNCIL LEARNING ENGLISH: A STUDY OF DISCOURSE ANALYSIS		
	Mutiara Karna Asih & Ika Inayati & Nor Cholifah	KEUNIKAN LEKSIKON PENANDA PRAANGGAPAN DALAM TIGA SUBDIALEK BAHASA JAWA (PURWOKERTO, BANTEN UTARA, DAN REMBANG)		
	Raheni Suhita & Djoko Sulaksono & Kenfitria Diah Wijayanti	CAMPUR KODE DALAM MANTRA KANURAGAN IMPLEMENTASI SEBUAH PANGAJAB		
	Sri Puji Astuti & M. Suryadi	REKONSTRUKSI POLA URUTAN FONEM PADA STRUKTUR LEKSIKON DIALEKTAL BAHASA JAWA PESISIRAN DI KOTA SEMARANG		
	Siyaswati	POLITENESS AND ITS USE THROUGH FOLKTALES: A SOCIO-PRAGMATICS STUDY		
11.00 – 12.30	Kahar Dwi P.	DARI EMPULOH MENUJU PYCNONOTIDAE: PERMUFAKATAN ANTAR PENUTUR BAHASA DAERAH DALAM PENYERAGAMAN KOSA KATA AVIARY	CLASS B303	COMMITTEE
	Noor Malihah	THE APPLICATIVE VOICE IN JAVANESE DIALECT OF KUDUS		
	Yesika M. Ocktarani & Heri Dwi Santoso	PERSONAL DEIXIS IN RADIO BROADCASTING: EXTINCTION SIGNAL OF 'KAMI' IN INDONESIAN		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
11.00 – 12.30	Kharisma Puspita Sari	METAPHORS AND DIRECTIVE SPEECH ACTS IN THE JAVANESE PROVERBS	CLASS B304	COMMITTEE
	Emah Rahardian	POLA PIKIR PENUTUR BAHASA JAWA DIALEK SEMARANG DALAM RUBRIK “RAME KONDHE” DI HARIAN SUARA MERDEKA		
	Romilda Arivina da Costa	PENGAMALAN AGAMA DAN PENGARUHNYA TERHADAP PERGESERAN BAHASA HATUHABA DI MALUKU TENGAH		
11.00 – 12.30	Noermanzah	CHILD LANGUAGE ACQUISITION 1.4 YEARS OF AGE (RESEARCH CASE STUDY ON FAMILY BILINGUAL)	CLASS B308	COMMITTEE
	Retno Purwani Sari	IDENTITY-FORMING POWER OF CHILDREN STORIES’ TRANSLATION: TRANSLATION STUDIES		
	Suharno	JUXTAPOSING FIRST AND SECOND CULTURES IN ELT MATERIALS		
12.30 – 13.30	<b>LUNCH BREAK (ISHOMA)</b>		TTB B, 3rd FLOOR	COMMITTEE
<b>PARALLEL 5</b>			CLASS ROOM, TTB B, 3rd FLOOR	
13.30 – 15.00	Pininta Veronika Silalahi	THE SEMIOTICS OF BATAK TOBA SOCIETY MARRIAGE TRADITION	CLASS B301	COMMITTEE
	Agus Sudono	PENAMAAN HALAMAN DAN RUBRIK DALAM SURAT KABAR SOLOPOS		
	Ratna Muthia	HUBUNGAN MAKNA VERBA PERBUATAN BERMAKNA ‘MENINGGALKAN SUATU TEMPAT’ DALAM BAHASA JAWA NGOKO (STUDI KASUS LUNGA, MANGKAT, BUDHAL, DAN MINGGAT): SEBUAH KAJIAN SEMANTIK		
13.30 – 15.00	Esther Hesline Palandi	KAJIAN METAFORA DALAM PUISI (HAIKU) BAHASA JEPANG	CLASS B302	COMMITTEE
	Festri Yudanika	AWARENESS AND PHONOLOGICAL WORKING MEMORY IN THE ADULT ACQUISITION OF SECOND LANGUAGE PRONUNCIATION: A CASE STUDY		
	Hindun	PEMERKAYAAN BAHASA MELALUI FILM “ADA APA DENGAN CINTA 2” DAN “AISYAH: BIARKAN KAMI BERSAUDARA” SEBAGAI PRODUK BUDAYA BANGSA INDONESIA		
	Hanny Fauziah	SYNTACTIC MISTAKES IN WRITING NEWS ON WEBSITE RESEARCH AND DEVELOPMENT CENTRE FOR MINERAL AND COAL TECHNOLOGY (A CASE STUDY ON WEBSITE: <a href="http://www.tekmira.esdm.go.id/newtek2/">http://www.tekmira.esdm.go.id/newtek2/</a> )		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
	Deli Nirmala	MIXED JAVANESE IN ENGLISH DEPARTMENT STUDENTS' UTTERANCES AS A SYMPTOM OF LANGUAGE SHIFT (POLITENESS AND EMBODIMENT PERSPECTIVES)		
	Nathaniel Davin P. & Calvin Candra & Aswita A. Ersa M. & Prihantoro	STUDENT'S ATTITUDE TOWARDS DICTIONARY AND ITS USAGE: A CASE OF STUDY FOR ENGLISH DEPARTMENT STUDENTS DIPONEGORO UNIVERSITY		
13.30 – 15.00	I Gede Arga Anggara	A STUDY OF DEIXIS USED IN TOP FIVE WALDJINAH'S POPULAR KERONCONG SONGS LYRICS	CLASS B304	COMMITTEE
	Irma Winingsih	PENGGUNAAN HEDGES ~ TO OMOIMASU SEBAGAI SALAH SATU USAHA PEMERTAHANAN KESANTUNAN BERTUTUR DALAM BAHASA JEPANG		
	Nunung Nurjati	POLITENESS ASPECTS OF ENGLISH COMMUNITY PRACTICE IN PARE: A THEORETICAL OVERVIEW		
13.30 – 15.00	Riza Sukma & Wiwid Nofa Suciaty & Yuni Triastuti	BAHASA DALAM SYAIR TARI SAMAN GAYO SEBAGAI PEMBENTUK POLA PIKIR DAN POLA TINDAK MASYARAKAT LOKAL: SEBUAH KAJIAN ANTROPOLINGUISTIK	CLASS B308	COMMITTEE
	Rosaria Mita Amalia & Yusuf Hamzah	THE ART OF RHETORIC USING STYLISTIC DEVICES IN WORLD UNIVERSITIES DEBATING CHAMPIONSHIP: A Study of Pragmatics		
	Wati Kurniawati	INDEKS VITALITAS BAHASA LOM BERDASARKAN JENIS KELAMIN DAN USIA (LOM LANGUAGE VITALITY INDEX BY GENDER AND AGE)		
15.00 – 15.30	<b>CLOSING SPEECH</b>		CONVENTION HALL, TTB A, 6th FLOOR	Drs. Pardi Suratno, M.Hum
15.30 – 16.00	<b>BREAK (Certificate Handling)</b>		LOBBY HALL, TTB A, 6th FLOOR	COMMITTEE



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## DISCOURSES AGAINST LGBT ISSUES

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### Abstract

*The issues of LGBT in Indonesia produce two major groups of society, anti-LGBT groups and pro-LGBT groups. The former is usually positioned as the groups that in their social practices often dominate the later. They position themselves as the ones that have legitimate rights to control the LGBT people, so the dominated groups feel to be discriminated.*

*The paper purposes to study the discourse produced by the dominant institutions in articulating their power against the LGBT issues. The research problems answered are (i) how the dominant groups practice their discourse againsts LGBT issues and (ii) whether or not the discourses contain the practice of social wrong such as the power abuse and discrimination. The research data were taken from twenty texts of pro- and contra-LGBT downloaded from Kompas.com and Republika.co.id. The data are the utterances realizing the discourses against LGBT produced by people representing 18 institutions.*

*Using the critical discourse analysis approach, I found that mostly, the text producers from the dominant group exploited lexico-grammatical expressions to oppose the LGBT communities. They used material, relational, and verbal processes to represent the negative activities and identities of LGBT community. They used certain vocabularies representing strong controls and hate attitudes. There are discourse articulating power abuse to control all aspects of LGBT community's life, discrimination, and legitimation of power practices.*

**Key words:** LGBT, discrimination, power relation, discourse practices

### 1. INTRODUCTION

The emergence of homosexual identity in the urban centres of Indonesia started from the early twentieth century has interested public attention. The LGBT community, then, kept struggling for their existence through various media. They organize and mobilize gay males, lesbian females, and transgender women to fight for their rights as human beings in Indonesia (see more in 'Being LGBT in Asia: Indonesia Country Report, 2012).

The social phenomenon, of course, evokes the responses of *pro-* and *contra-*, and subsequently generates the social struggle between the pro-groups and the contra-groups. The former conducts campaign and propaganda to influence people of Indonesia to accept their existence and to give their right as citizens, while the latter coming from the majority of the social and government institutions kept trying to impede the LGBT movements. The social struggle is practiced more through the discourse (the act of verbal communication) than through physical struggle. Therefore, studying the discourse struggles are very interesting, because through the discourse, we will understand what they fight for and what social aspects influencing their fighting.

Recently, the fight between the pro-LGBT and the contra-LGBT has used media, both mainstream and social media. Online newspapers such as *Kompas.com* and *Republika.co.id* are the examples of the newspapers that actively report the news related to the discourse concerning the LGBT issues. Therefore, through the study I am interested to analyze the discourses produced by the contra-LGBT groups. It is interesting because the contra-LGBT groups are the dominant groups that have broad access to control other groups including the LGBT community. Considering the condition, this study aims to explain the way the dominant institutions articulate their power against the LGBT community and to show whether or not there are social wrong in articulating their power. To achieve the purposes, I would like to answer (i) how the dominant groups practice their discourse against LGBT; (ii) what context influenced the proces of producing the discourses; and (iii) what social determinant and effects of discourse on the social structure.



## 2. METHODOLOGY

The study uses 20 texts of pro- and contra-LGBT downloaded from *Kompas.com* and *Republika.co.id* as the data source. The data are the utterances produced by the fifteen people representing the government and social institutions and by the media in narrating the news. The fifteen spokespersons are the DPR deputy speaker, the deputy of Commission VIII of DPR, KPAI spokesperson, the Minister of Defense of Indonesia, Coordinating Political, Legal and Security Affairs Minister, Chairman of the People's Consultative Assembly (*MPR*), the spokesperson of the Indonesian Council of Ulama (*MUI*), the minister of religious affairs, the vice president of Indonesia, the minister of Women Empowerment and Child Protection, the spokespersons of religious institutions, the spokesperson of *PBNU*, the mayor of Bandung city, and the minister of Research, Technology and Higher Education. Using the critical discourse analysis (CDA) approach, I analyse the data in three stages, those are describing the language properties used to produce discourse, interpreting the discourse process by relating the language use and the socio-cultural and situational contexts, and explaining the determination and effects of discourse and social structure.

The theoretical concepts used as a framework to see the data consist of the concepts of relation between language and society, discourse practice and social practice, socio-cultural and situational context, and power relation in discourse. According to CDA, there is an internal and dialectical relation between language and society. The relation explains that language is a part of society, so linguistic phenomena are a kind of social phenomena and social phenomena are, in part, articulated through linguistic phenomena (Fairclough 2001: 23). Based on the concept, using language known as discourse means conducting social practice. It is social because in articulating discourse (language), someone may articulate non-discoursal elements such as action and interaction; social relation; persons with their beliefs, attitudes, histories, values; and related material world (Fairclough 2003). Because of this, critical discourse analysts position a discourse producer as a member of one or more social institutions (van Dijk 2008). The way he/she articulating discourse is shaped or constrained by the values or norms of the institutions. In a society, there is/are institution(s) that are more powerful than the others. The dominant institution will try to sustain the existing power relation and the dominated institutions may accept or resist the domination through the social practice. They use ideological values to control others. In modern era, the effective way of domination is through practicing discourse, rather than physical one. That is why language is an effective apparatus to articulate or to resist power. Language is a site of power struggle. Language also functions to naturalize ideology for sustaining and resisting power. From the explanation, it is clear that CDA is “a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context.” (van Dijk 2001: 32).

## 3. DISCUSSION

### Practicing discourse against the LGBT issues

I start from describing the lexico-grammatical features of the text and interpreting the process of text production. Using the concept of transitivity, I found that the text producers represented the identity and the activities of the LGBT community, and also what people said or did against the LGBT community. Using the concept of mood system, I found that the text producers used declarative clauses to give information, to make strong arguments, and to articulate their authorities. Using concept of theme-rheme relation, I found that most of the text producers placed LGBT communities or LGBT activities as a starting point to conduct the communication.

The text producers used a relational processes to portrait the LGBT community or their activities as carriers and/or identified participants with negative attributes or identifiers. The data examples of the lexicons representing the relational processes with the negative attributes or identifiers are *merupakan penyimpangan terhadap moral, agama dan undang-undang; sebagai hal yang lumrah dalam kehidupan; adalah bagian dari proxy war, bahaya tidak saja bertentangan dengan nilai Pancasila namun juga nilai-nilai agama; and bertentangan dengan Fatwa MUI*. The way the text producers identify and attribute the LGBT community or their activities implies that they used certain values as a norm. The words *bertentangan* and *penyimpangan* imply that the text producers saw that



the LGBT community or their activities are not part of the society using the certain norms. What are the established norms? They are represented in the circumstance of some clauses. The circumstantial elements such as *moral, agama dan undang-undang, nilai Pancasila, and Fatwa MUI* function markers of ideological values or norms imposed by the text producers to the text receiver in identifying or attributing the LGBT community or their activities. The text producers use the such values because they represented the institutions concerned with the religion, the children protection, and the house of representative positioning themselves as the ones that have right to control members of the dominant society related to sexual orientation. It is heterosexual orientation, not homosexual one, that is appropriate with the such values, and the text producers assume that the values have been the MR of the dominant society. The similar interpretation is resulted from the analysis of the use of the words *proxy war* and *bahaya*. The use implies that the text producer, here is the Minister of Defense of Indonesia, positioned the LGBT community as enemies. The association of LGBT with proxy war is influenced by the register in the ministry.

Other forms of LGBT representation are practiced through the mental and material processes. Using the adjective *malu* in *Kaum LGBT sudah tidak malu lagi menunjukkan identitasnya di hadapan publik* the text producer may intend to impose a certain value that 'being a LGBT person should have been shame' because it is embarrassing. The word *lagi* presupposes that previously, the LGBT community felt shame to claim that they had the different sexual orientation. Using the other mental process articulated in *aktivitas kelompok lesbian, gay, biseksual, dan transjender (LGBT) sudah sangat memprihatinkan* the text producer positions LGBT activity as a phenomenon, but he/she did not inform who exactly the sender(s) of the process. There may be the text producer or the dominant community. I think it is the second that the producer may intend. The two excerpts portrait that either as a sender or as a phenomenon, the LGBT community or activity has a negative value. Through material processes, the text producers position the LGBT community, activity, or issue as an agent doing activities that harm the heterosexual community. The following excerpts inform us the way the text producers articulated the representation using the material processes.

**Table 1: LGBT issues as agents in material processes**

NO	AGENTS	PROCESSES	GOAL	CIRCUMSTANCE
1.	LGBT	(cukup) meresahkan; mengincar; (sudah mulai) mengintai; bertabrakan	masyarakat anak-anak	kini, di Indonesia sebagai modusnya dengan nilai agama dan fitrah manusia
2	Aktivitas seksual LGBT	(dapat) menimbulkan	penyakit yang berbahaya	bagi kesehatan
3.	Aksi LGBT	melibatkan; mengincar	anak-anak	
4.	Kelompok LGBT	menyalahi	kodrat dan ajaran agama	
5.	Keberadaan LGBT	mencoreng	nama baik Indonesia	
6.	Akun (LGBT)	memprovokasi; memangsa	anak di bawah umur	

The table shows that the text producers use six word-groups to represent the agents. Among the six kinds of the agents, there is one word that is *LGBT* referring a general referent. We do not understand whether it referred to people, community, or activity that did the activities of *meresahkan* 'disturbing', *mengincar* 'targeting', *mengintai* 'lurking', and *bertabrakan* 'colliding'. The general use of LGBT as a head, instead of a modifier, may be interpreted as an act of manipulation, because the text producers may refer to everything related to LGBT. Therefore, using the word LGBT as a noun, the text producer can represent not only the persons, but also their activities and their existence. In the clause *LGBT cukup meresahkan masyarakat*, the text producer may refer to any referent, so the extended

meaning may be ‘The people with the homo or bi-sexual orientation quite disturb the society’. This is a kind of discrimination. Another finding taken from the table is that the text producers represented all the agents did negative activities to the society and children positioned as patients, and to dangerous diseases, religious dogma, and Indonesian prestige as other goals.

The data in the table also resulted the interpretation that the text producers positioned their receivers having shared knowledge through the presupposition and coherence that there are values such as religious dogma that must be obeyed and Indonesian pretige and dignity that must be defended. Why did the text producers choose the such discourse? It may be influenced by the social background of the text producers. They come from the institutions such as Indonesian Assembly, the ministry of Female empowerment and child protection, and the Indonesian Council of Ulama. They have interest to protect the Indonesian dignity, society, and the religious shari’a. The articulation of the such representation aims to control the knowledge of the text receivers to construct the identity of the LGBT community based on the interest of the text producers.

In their discourse, the text producers also placed the LGBT entities as the goals of the material processes. The relationship between the LGBT entities as the goals and the other elements in the clauses can be seen in the following table.

**Table 2: LGBT issues as goal in material processes**

NO	AGENTS	PROCESSES	GOAL	CIRCUMSTANCE
1.	Pemerintah/ Undang- Undang,	harus dapat ditolak/mengawasi/  harus memberikan/ melarang/ memberi harus melindungi/	keberadaan/perilaku menyimpang/ permintaan LGBT/ tindakan tegas kepada LGBT/ sanksi pidana kepada LGBT/ hak-hak LGBT/	di Indonesia/ sepanjang hak-hak tersebut sesuai dengan hukum/jika dalam perjuangannya melanggar hukum
2.	Masyarakat	tidak berlaku diskriminatif/ harus dikasihani, bukan dimusuhi/	komunitas LGBT	
3.	MUI dan organisasi Keagamaan	diharamkan/menolak/ mengecam/melawan	aktivitas, promosi, legalisasi LGBT	
4.	Semua kalangan	wajib diwaspadai/ menolak/  wajib memperlakukan	fenomena pendukung LGBT / permintaan LGBT,	dengan manusiawi

The data inform us that there are three categories of agents, those are the Indonesian government (*pemerintah*), society (*masyarakat*), and religious organization (*MUI dan organisasi keagamaan*). The data show that the text producers positioned the agents conducting the acts explicitly against the LGBT community and their activities. The acts are realized using the words *menolak* (resisting), *mengawasi* (keep watching), *melarang* (banning), *mengharamkan* (proscribing), *mengecam* (consencuring), *melawan* (opposing), and *mewaspada* (being alert). They are the words of coercion,

instead of persuasion, to articulate their resistance against the LGBT community, their existence, their attitude, their request, their activities, their promotion, and their struggle. It means that the text producers represented the agents. The activities such as *melindungi* (protecting), *tidak diskriminatif* (not being discriminative), and *tidak memusuhi* (not opposing) that place the LGBT community as beneficiaries are completed with the conditional circumstances *sepanjang tidak bertentangan dengan hukum* (if their activities are not against the law). This is kinds of disclaimer conducted by the text producers in restricting the LGBT community.

The way the text producers represented the LGBT issues has a close relationship with their actions realized through certain genres of the discourse. Using mood system, we can find what the text producers actually used declarative mood in producing the discourse. The kind of mood has a main function to give information to their text receivers. However, related to the context of situation, the declarative mood may be manipulated to conduct other function such as asking the text receivers to do something. Almost all the text producers gave information through representing the LGBT issues. The words used for informing the issues consist of both 'neutral' words such as *mengatakan* or *menyatakan*, and words containing certain evaluation such as *menilai* or *menegaskan*. Using the last two words implies that the text producers articulating their power to do the negative alignment, because what they stated is the negative representation of the LBGT issues. Some of the text producers used the words *menghimbau*, *meminta*, *mewajibkan*, *mendorong*, *mendesak*, in their declarative clause to ask the government, members of society, and other institutions to *menolak* (resisting), *mengawasi* (keep watching), *melarang* (banning), *mengharamkan* (proscribing), *mengecam* (consencuring), *melawan* (opposing), and *mewaspada* (being alert) the LGBT community, activities and existence. They also declared to do the activities of *melarang* (opposing) and *menolak* (resisting) the LGBT community and activities.

From the mood system, we can interpret the process of producing the discourse. They articulate their power to control other institutions to do the activities based on the interest of the text producers. They also directly control the community of LBGT regarding their activities. Using the modal marker such as *harus*, *dapat*, *wajib*, and the adjuncts such as *dengan tegas*, *dengan keras* to exercise their power, the text producers articulate their high degree of negative attitude towards the LGBT community and activities. It positioned the LGBT community as the dominated group that is controlled by the dominating groups. The such domination was practiced using certain values that are assumed as being shared by all the citizens of Indonesia. The such values are realized through the adjuncts such as *(bertabrakan) dengan kaidah agama dan fitrah manusia*, and *(bertentangan) dengan nilai-nilai Undang-Undang Dasar 1945 dan Pancasila*.

From the grammatical description and interpretation we go to the lexical ones, eventhough we can not clearly separate the two aspects. The lexical forms dominantly used in the data are nominalization and presupposition. The text producers used nominalization to describe the acivities of the LGBT communities such as *aksi*, *incaran*, *perjuangan*, *kejahatan*, *promosi*, *legalisasi*, *penyimpangan*, *kemunculan*, and *propaganda*. Using the nouns, the text producers want to inform that the LGBT community conducted such activities. Using the presupposition, the text producers presupposed such of the following meanings: 'There exist attitude and promotion of LGBT'; 'Deviant attitudes must be banned'; 'LGBT is a crime'; 'The LGBT community conducted actions'; and 'The LGBT community shifted/changed the religious values'. The meanings resided through the nominalization and presupposition are the ones containing certain values exploited to naturally control the dominated group.

### **The social determination and the social effect of the discourse**

Articulating discourse is based on the socio-cultural and historical context. The discourse producer will select the relevant aspects of his/her MR built from the shared value, knowledge, norms, the social structures, social practices, and social events that were percieved previously. Therefore, the discourse of seeing the LGBT issues in this study reflected the MR of the discourse producers used to construct the social relation and social identities. The discourse producers may use the values contained in Indonesian constitution and religious dogma as the ideological values that must be

accepted by all the Indonesian citizens. Those are the values used to see the LGBT issues. They also positioned their institutions having power and access to control the others, so they constructed the unequal power relations between their institutions and the LGBT community. This is the social wrong happening in the discourse.

The discourse against the LGBT issues contributes to sustain the power relation existing in the society because almost all the discourse producers came from the dominant groups. The discourse is part of discourse struggle against the LGBT issues that has been practiced before and it will be the trigger of other similar discourse or even the resistant ones.

#### 4. CONCLUSION

Analysing the texts about *pro-* and *contra-LGBT*, I come to the conclusion that the text producers as members of the dominant groups positioned the LGBT community as an outside group that deviated from the dominant groups because the community acts and behaves using different values from the dominant ones. The discourse was articulated to sustain the existing power relation between the dominant and the dominated group. This is the social wrong produced through articulating the discourse.

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